

White Cloud



Kansas Chief.

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Choice Poetry.

THE SONG OF THE LIBERTY BELL.

BY GEORGE W. BUNYAN.

When I was merrily of the scene,
And chafed in robes of Lincoln green,
Upon the mountain's brow,
I heard the bell in the sun,
The freedom and the freedom song—
The Hero of the West.

I heard the birds with berries sweet,
On bushes clustering at my feet,
To feel their voices faint,
And sing the songs of Liberty,
Upon my branches waving free,
And cheer the living air.

The light language of the hills,
The brooks that bubble down the hills,
The cornfields that are green,
Have stirred pulses of praise for me,
And now I am the honored tree,
To sing the banner out.

I see your gallant cohorts form,
I hear the chorus like the storm
Of rising waves in sea;
I touch the lightning flashing by,
And pencil on the lowering sky
The watchword of the Free.

How, lifted high, and banded fast
With rocks, I rise a towering mast
Of glorious Liberty;
A sun that shines in noble deeds,
Unshaken by the storm of clouds,
The landmark of the Free.

No force shall blow from the South,
No thunder from the Yankee's mouth,
Shall make me swerve "a hair";
And wide-awake, with sleepless eyes,
I stand as pointing to the skies,
In next November's air.

No blow the horn and beat the drum,
Until the victory shall come,
And crown the tyrant's crest.
Let bullets like the snow-falls fall,
From woodland and from mountain wall,
For Liberty of the Free.

And I will ring the stir and star
High on the hills that rise afar,
When some of soldiers leave
Flint freely from our sacred shrine,
Not from our every flag the stripe,
But from that stripe the slave.

Each star in the broad arch above,
Shall be a torch of truth and love,
To light us on to victory,
And lead the hosts of Liberty,
In triumph through the land.

Miscellaneous.

METHODISM AND SLAVERY.

Relations of Methodism to the Government and to Slavery—Treatment of Methodist Clergymen and Laity at the South—Protection in the exercise of Constitutional Rights Demanded—Important Letter from Rev. T. M. Eddy, D. D., Editor of the North-Western Christian Advocate, to President Buchanan.

HON. JAMES BUCHANAN,

President of the United States:

Sir:—There are times when the humblest citizen may and should approach the Chief Magistrate with his cause.—Such is the present; and I address you, not seeking any office, nor interfering with the ordinary questions which are thrust upon your attention. I write as a number, a minister, and officer of the Methodist Episcopal Church.

You, sir, are a "public functionary," charged with the highest responsibilities and weightiest duties. The matters I design to lay before your Excellency affect the life, the liberty, the property of our people. They affect their rights in the new States and Territories; they affect the destinies of this country; for they must lead to the practical solution of this question—Are the rights of the citizens, under the Constitution, to be protected, or are they to be trampled upon?

The history of the "people called Methodists" is not unfamiliar to you, for it is part of the history of the country. We have been among the pioneers of civilization and Christianity. Our clergy have been among the first in the wilderness. They have not waited until roads were made, bridges built, houses erected, and disabilities removed. They have gone with the woodman, they have camped with the hunter, searched out the cabin of the squatter, followed the hardy miners of the Pacific into their gulches, and gone after the lumberman into the inaccessible pineries. Sir, we have won the right of existence, and come to you to-day demanding protection in the exercise of our vested rights.

I regret, sir, that I must write this communication now, while the political excitement unavoidably connected with a Presidential election is upon us, but there is no alternative. It is a question of life and death.

I will state:

1. The ground we occupy.
2. The Methodist Episcopal Church is no political organization. Its functions are spiritual and ecclesiastical. Men of all political shades are in its ministry, its officers, and its membership. Its papers lead no influence to either political party, as such, nor display names of any candidates at the head of their columns. Thus far, our people have not been consolidated into political organizations, for no denominational interest has demanded it.

3. We have ever been a loyal people. We have bowed to the majesty of law, both Federal and State. We have coun-

seled no resistance to unjust laws. There is nothing in our doctrine of discipline calculated to stir up strife or sedition.

3. These things being so, we claim the right to go, under the constitution of our country, into any part of our domain.—We claim the right of free speech, and free printing. We claim—mark, Mr. President, I do not say we ask, we solicit, no, sir, we demand—equal rights and privileges with other denominations. If our people violate any law, let them be fairly tried, condemned and punished.—Give them an impartial jury, an unbiassed judge, and competent counsel.

4. It cannot have escaped your attention, sir, that Methodism was early remarkably successful in the Southern States, but possibly you may not have observed that it was thus successful as a decided and uncompromising anti-slavery church. The present anti-slavery tone of our discipline and literature is no new utterance. Our fathers spoke warmer words than we, and the warmest came from slave territory. You will be struck, sir, with the remarkable agreement of their words with those of Washington, Jefferson, Madison, Franklin, and, if I mistake not, your own earlier spoken or written sentiments. It was known everywhere that John Wesley abhorred slavery; that he denounced the slave trade as the "sum of all villainies," and slavery as a "complicated crime"; and yet Southern conferences were organized under his direct supervision. In 1780 a conference held, not in Boston, or even in New York, but in Baltimore, on slave soil, said: "Slavery is contrary to the laws of man and nature, and hurtful to society—contrary to the dictates of conscience and pure religion." You will be told that our church has become abolitionized. Open our Discipline and read it. It says nothing stronger than was said by the Southern conference in 1780. In 1784 Baltimore again spoke, saying, "We view it [slavery] as contrary to the golden law of God, and to every principle of the Revolution," &c., &c.

These are mere specimens of quotations, but they express the early sentiments of Methodism. Slavery was wrong, and by religious agencies was to be extirpated. Holding those views, they spread everywhere through the South. They encouraged no insurrections, they stirred up no violence, they made no interference with State laws. We stand upon the same platform, and hold similar views.

It so happen, sir, that I am able to give you the views of our church in Maryland at a somewhat later period. In 1818 a minister preached a sermon in Washington county, in which were some allusions to the relations of slavery, and was indicted for attempting to promote insurrection and sedition among slaves. By a change of venue the trial was held in Frederick, in March, 1819. The senior counsel for the accused was Roger B. Taney, now Chief Justice of Supreme Court of the United States. One of the attorneys read from the Discipline of the Church the law bearing on slavery, which may be thus condensed: (1.) A strong declaration of the great evil of slavery; (2.) A requisition upon such as unite with the church to emancipate their slaves; (3.) Forbidding any slaveholder to be a traveling preacher; (4.) Forbidding the sale of slaves, or their purchase, except for purpose of emancipation; (5.) Admonishing slaves to obedience and industry.

These were read in a Maryland Court, to a Maryland jury; in the presence of a Maryland judge, and the position boldly argued, that there was nothing in them contrary to the peace and safety of the State. The accused was acquitted. Mr. Taney said of the Methodists living under these rules, that they equaled any other people in "their moral deportment, and in their habits of obedience to the laws." He also said:

"No man can be prosecuted for preaching the articles of his religious creed, unless, indeed, this doctrine is immoral and calculated to disturb the peace and order of society; and subjects of National policy may at all times be freely and fully discussed in the pulpit or elsewhere, without limitation or restraint. . . . It is well known that the peaceful and gradual abolition of slavery in the States is one of the objects which the Methodist society have steadily in view. . . . There is no law which forbids us to speak of slavery as we think of it. Any man has a right to publish his opinions on that subject whenever he pleases. It is a subject of national concern and may be freely discussed. Mr. Gruber (the defendant) did quote the language of our great act of national independence, and insisted on the principles contained in that venerable instrument. He did rebuke those masters who, in the exercise of power, are deaf to the calls of humanity, and he warned them of the evils they might bring upon themselves. He did speak with abhorrence of those reptiles who live by trading in human flesh; and enriched themselves by tearing the husband from the wife, the infant from the bosom of the mother. . . . Shall I contest myself with saying he had a right to say this, and that there is no law to punish him? . . . We are prepared to maintain the same principles, and to use, if necessary, the same language here in the temple of justice. . . . A hard necessity, indeed, compels us to endure the evils of slavery for a time. It was imposed upon us by another nation while we were in a state of colonial vassalage. It cannot be easily or suddenly

removed. Yet, while it continues, it is a blot on our national character, and every real lover of freedom confidently hopes that it will be effectually, though it must be gradually, wiped away, and earnestly looks for the means by which this necessary object may be attained. And, until it shall be accomplished, until the time shall come when we can point without a blush to the language held in the Declaration of Independence, every friend of humanity will seek to lighten the galling chains of slavery, and better, to the utmost of his power, the wretched condition of the slaves."

Perhaps, Mr. President, the above paragraphs have a more decided rhetoric than the distinguished author of the Dred Scott decision would now employ, but they are truthful, and our people will endorse them.

5. There are many people residing in the slave States who prefer our discipline and ministry to those of the Methodist Episcopal Church South. They do so, (1.) Because they have a Constitutional right for such preference; (2.) Because they think our discipline accords with holy Scripture, with our early testimony and the recorded sentiments of our purest statesmen; (3.) Because ours is the church of their childhood and youth; (4.) Because it is not a sectional church, emblazoned as such on the very title pages of its publications.

These are good reasons, and we have felt it our duty to supply them with the ministry and institutions of their preference. We have invaded no civil rights, have incited no revolt, stirred no sedition. We claim for them the right to prefer us—we claim the right to supply them.

II. WHAT TREATMENT HAVE WE RECEIVED?

Sir, the civilized world has been shocked by the story of the abominations repeated by the Dred Scott upon the nominal Christians in Syria, and by the cruel edicts which have disgraced the government of Rome, with its clerical head. I am not sure but a chapter of history almost as shocking and barbarous must be written by the historian of Methodism.—Our people are under a reign of terror in some portions of the Southeast and Southwest. From different quarters of Virginia, Maryland and Delaware, they have received threats of violence to be inflicted unless there shall be a withdrawal from our church. The mail matter of our members is opened—postmasters claim the authority to break the seals, and degrade themselves into pro-slavery spies! Mr. Buchanan, have you or your cabinet demanded or sanctioned this far-reaching system of Government espionage? Is your Postmaster General simply or principally the chief of a detective force? We of the North support the postal service, and we wish to know something of its character.

The most high-handed outrages have been perpetrated in the Southwest. There violence has been repeatedly employed, and our people basely murdered. In Missouri, bands of Ruffians have interfered with our services; have committed outrages to our ministers which hurried them to the grave; the red hand of murder drenched with blood the grey locks of a venerable man, loved by all who knew him, whose crime was a warm attachment to the Methodist Episcopal church.

The high handed enormities inflicted upon the ministry and membership of our church in Kansas need not be retailed; they have passed into history.

In Arkansas, Bishop Sannes was holding a session of conference. No man's rights had been invaded; no insurrection had been preached; no slave had been incited to revolt. In that conference there were, no doubt, some who voted for James Buchanan as President of the United States. Yet, sir, those men, with their wives and children and friends, were surrounded on God's holy day, while in the house of worship, by an armed mob, which demanded an instant and unconditional abandonment of their position! Mr. President, that outrage was perpetrated since you have been our chief executive. What harm had they done? Had they lost the character of American citizens, or is the nation which can repeat the outrage of Greytown or Paraguay, powerless before those of a pro-slavery mob?

Later still has come the word that in Northern Texas, a panic similar to that of Harper's Ferry, has been created.—Mobocracy has triumphed over law.—Men suspected have been seized and executed.

Among the victims of this reckless slaughter we read the name of A. B. Bowley. I know that man. He was a cautious, deliberate man, born, I believe, in Tennessee. He was an abolitionist, though an anti-slavery man of the Washington and Jefferson school. Modest and peaceful, he never asserted all the rights mentioned by the author of the Dred Scott decision, quoted above. Nor was he accustomed to utter such words as Mr. Taney announced himself ready to utter in the old court house in Frederick. He was twice chosen a delegate to our highest ecclesiastical council, and was esteemed for his unobtrusive but genuine piety.

A large family, one of which was a blind daughter, was dependent upon him. Yet without a fair trial, without a sworn jury, without counsel, without forms of law, this brave man, this good, gray-haired man, is murdered by a mob! Tell not this country that American citizenship is a prouder boast than Roman. We of the Methodist Episcopal Church,

who refuse a sectional affix, are almost compelled to say it is a cheat, a sham, something we pay dearly for, but which brings us no protection. Have we, the million of Methodists in this country, no rights which Southern slaveholders and slave-drivers are bound to respect?

III. WHAT WE DEMAND OF OUR COUNTRY.

1. We insist upon protection in the exercise of our constitutional rights—liberty of conscience, speech and press.
2. We insist upon it that our recorded sentiments on the subject of slavery shall not work a practical forfeiture of our citizenship. Why this singling out of the Methodist Episcopal Church? Others have borne a strong testimony against the evil—why this war upon us?
3. We demand the protection of the courts. If any of our people offend the majesty of the law, there are courts of justice, and officers of the law, let there be a full, impartial and fair trial, and we will be content. We bow to the law.—If unjust and oppressive, we will attempt in all lawful ways to secure their repeal. It becomes, Sir, just now a question of deep interest—Does Membership in the Methodist Episcopal Church, expose to death at the hands of an unlicensed mob? Are we to be hunted like wild beasts?—Is our blood to be shed like water to appease the insatiable Moloch of slavery?

I must add, sir, that at this time the question, Can our brethren be protected? is assuming a grave importance. We are in the midst of the excitement preceding the Presidential election, intensified by the character of the questions at issue. Heretofore we have been divided in our votes. Our clergy have been of different parties, and so have been our laity. The Church periodicals, with a circulation told by hundreds of thousands, have been silent when the question of platforms and candidates have been argued. This should be it. God forbid that the day shall come when our leading religious denominations shall stand as integers in the competition of political parties.

But sir, "Oppression maketh a wise man mad." The murder of Bowley has startled us, and the question begins to run through our million of membership, Can an administration be found which will protect the rights of conscience, and the freedom of worship? I deprecate the existence of such a state of things, but we are not responsible. We love our brethren, and cannot consent to see them slaughtered by gangs of desperadoes without feeling, without determining solemnly and on our knees, and at the holy communion, that they shall be protected. A few more such murders as that of Bowley, and the church will ask who will give an administration strong enough to uphold the rights of all others? and for that man, be he whom he may; they will cast their united suffrage.

Sir, I have written plainly and honestly, and now close this letter, praying that the evening of your days may be calm and cloudless, and when you go hence may it be in sure and certain hope of a blissful immortality.

Yours respectfully, T. M. EDDY.

Chicago, Sept. 7, 1860.

Keep it Before the People.

That in every State in the Union where negroes and mulattoes are allowed to vote, the law authorizing it was passed by a Democratic Legislature, under Democratic administrations.

Keep it before the People, that in every State where negroes and mulattoes are permitted to testify in courts of justice, where white men are parties, the law authorizing it, was passed by Democratic Legislatures.

Keep it before the People, that nearly all the Democratic members of Congress at the last session, voted against making polygamy a penal offense in Utah, while every Republican voted for it.

Keep it before the People, that the Democrats are, as a party, opposed to a homestead law, and that the Republicans, individually and as a party, are in favor of that great and just measure.

Keep it before the People, that the Republican party has but one platform, North, South, East and West—that it is a national party; and that the other parties are all combining, without regard to principles, measures or platforms, save and except "the loves and fishes"—the spoils of office.

Keep it before the People, that the efforts of the Douglas party now to unite with the Know Nothings to defeat the Republicans, is evidence most positive, that they are a mongrel Know Nothing party.

Keep it before the People, that H. V. Johnson, the Douglas candidate for Vice President, is not only in favor of extending and maintaining negro slavery, but he is in favor of making slaves of WHITE MEN! He says the capital should own the labor of the country.—Richmond Palladium.

STEPHEN'S VISIT TO HIS MOTHER.

—Are we almost there?—

Are we almost there—see we almost there? Asked the Elihu Stone, as the cars rolled on; Are we nearing the spot where my mother fair May clasp to her bosom her wandering son?

And he talked of that time, while he thought of the place And the power he had striven so long to attain; Though a stranger might guess, from his powerful face, That some fear for the dear one was giving him pain.

With a longing to look on the guide of his youth, From the Manhattan town he had hurriedly come; But his comeliest countenance was that hurriedly truth, That "the longest way round is the surest way home."

Through the old Yankee States—at New Haven as fair, At Hartford, and Boston, and "all along shore"— He had anxiously asked: "Are we almost there?" But the populace answered him: "One speech more!"

And the people's answer could not be gainsaid, Though his thoughts were of home and a "parent's" dear; So at every Junction was Stephen "betrayed," And "my great-principle" belied with a cheer!

At the home of his youth, with the "Green Mountain Boys," He had hoped that his "phoenix" might meet with respect; But, "old thoughts of his boyhood, its tears and its joys, No chance to answer did the people neglect!"

Tending southward again, to old Concord he hies, And this time to weep by a relative's grave— Feeling safe on the spot where a buried hero lies, But from "love of the people," no such "safe" could save!

At Manchester, Nashua, and Providence, still He is seeking his Ma, and again is waylaid; And at old Rocky Point, after seeing his Ma, Of fustian heaped close, he again is "betrayed!"

Then away down to Newport he goes to recruit, Dropping mother and friends, its amusements to abuse; Yet, when sailing over, as its course falls to suit, He will anxiously ask: "Are we almost there?"

Ab! Stephen, my boy, there is coming a day, When an old Union Boat-boat your party shall bear Up the River Salton's—then, signing, on they say, We are almost there; we are almost there!

Arraignment of Douglas.

The following arraignment of Mr. Douglas made on behalf of working men, was published on the first of May, 1856, in the specimen number of "The Iron Platform." The Senator's course since that time has only served to make it more appropriate:

HON. STEPHEN A. DOUGLAS.

One of the most painful instances on record of the extremes to which motives of personal ambition will lead a man having power, and determined to use it, is that afforded by the distinguished Senator whose name we thus introduce. But he has made a fatal error. The party which owes its success to the workingmen of the United States, under a solemn pledge that there should be no more agitation of the slavery question, and which was as solemnly bound to protect and to promote the rights and interests of labor, has proved false to its trust, and even now, when the appeals of the suffering interests of the country go up into its ears, turning away deaf to its complaints, and its spending all its power and resources to place the labor and capital of the United States still more under the bondage of foreign capitalists. Mr. Douglas is not only largely responsible for this, but he now tauntingly says to the workmen of the North, "We will subdue you!" But we say to the distinguished Senator—

You have broken your pledge! You have betrayed us into slavery to the laws of trade!

You have broken down the ramparts of freedom, reared by the illustrious men of the last generation!

You have been deaf to the cries of the widow and the orphan!

You have refused to hear the appeals of the workmen, who are becoming poorer and poorer every year, while foreign capital is building its palaces and deluging Europe in blood at our expense!

You have used democracy only as a cloak for oppression!

And the workmen of the Union, North and South, will build their Iron Platform over your political grave, over which no "Resurrection" shall be written till the end of time!

Be still, Stephen A. Douglas! Let that storm-tossed soul of thine have rest! Be still a season, Senator! Let the striving, aching passion of ambition, which leads thee to trespass against humanity, be calm! Turn back to the days when thy young feet trod the green hills that were never trodden by a slave, and remember the time when the songs and hopes of freedom were thine! When, like young Hazael, thou wouldst have said to the prophet, "Is thy servant a dog, that he should do this great thing," and "win against God?"

A DEMOCRATIC QUESTION AND ANSWER. While addressing a crowded Douglas meeting at the North End on Thursday night, George Bennett, Esq., was rudely interrupted by a Breckinridge man, as follows:

"Ain't you an Abolitionist? Didn't you go down to Virginia to defend John Brown?"

Mr. B. (promptly and with emphasis) "Ain't I a thief because I defended you from a charge of larceny, and kept you from the House of Correction, where you belong?"

This keen and cutting retort immediately brought down the house in a roar of applause, and the speaker proceeded in his arguments without any danger of further interruptions from his inquisitive opponents.—Boston Transcript.

Louise KARR, the mother of the celebrated author, Alphonse Karr, died September 6th, in Cannes, aged 82 years.

Political Luminator—Old Buck in a Blaze.

A New School for Political Bolters just opened at the White House, Washington, D. C., by James Buchanan, Bachelor of Arts.

The Principal of this institution is well known to the country. He is a bolter by profession. He was a Federalist up to '24; bolted into the Democratic party in '28; bolted out of the Democratic party in '33, following John C. Rives in opposition to Gen. Jackson's financial policy; bolted back again in '38; was a candidate for President in '39, '44, '48, and '52, and '56 was fairly elected President of the United States. In '58 he bolted again and went off for Jeff Davis, Barnwell Rhet, and other Southern fire eaters; and undertook to take the Democratic party along with him by force of the federal patronage. He failed, and has since opened a school to teach the theory of a profession, which by its extreme age (being in fact, 84 years old instead of 69 as claimed by him) he is no longer able to practice.

NAMES OF THE FACULTY.

John C. Breckinridge, Prof. of "Inexorable Logic."
W. L. Yancey, Demonstrator of "Precipitate Revolutions."
Joseph Lane, Teacher of "Polite Literature and Belles Lettres."

The first lecture of the present course has already been delivered by the President of the institution, five hundred thousand copies of which have been printed and circulated for the benefit of Prof. Breckinridge. Subject: "The Convention System and The Two Thirds Rule." His next lecture will be devoted to explaining how ninety-five bolters can with draw and break up a regular convention of three hundred and three delegates, making the unanimous nominee of over two thirds the whole number of delegates an irregular candidate.

The third lecture in the course will be given by

PROF. BRECKINRIDGE.

Wherein he will demonstrate by his new patent process of reasoning, called, "Inexorable Logic," that a minority can rule a majority, provided said minority has the President of the Convention with them.

The fourth lecture will be given by the

PROF. YANCEY.

SUBJECT—"Cotton is King." Mr. Yancey has no equal in his line. He makes clear as mud the fact that Cotton, as an article of common consumption, makes the Almighty Dollar the world over, and that the Almighty Dollar the world over commands man.—Ergo, Cotton is King. But to secure its right to rule he will demonstrate the necessity of "precipitating the Cotton States into a revolution" by means of bolting the regular nomination of the party and electing Lincoln, a Black Republican Ruler under whom "King Cotton" cannot stoop to stay in the Union.

Will give his particular attention to the orthographical department, and show how God can be spelled with a little g, and look just as well as a big G.

The terms of admission may be learned by application to the Treasurer, Mr. Isaac V. Fowler, who is just now absent from the country for his health.

All under the direction of the Superintendent. Address J. B. A. B., Washington, D. C.—Cleveland Plain Dealer.

CERTAINTY AND UNCERTAINTY.—The Republican is the only party that has any chance or hope of electing its candidate for President by the popular vote.

The Republican is the only party which does not seek to disorganize the Government, and keep the country all winter in a turmoil, by throwing the election into the House of Representatives.

The Republican is the only party which has a distinct platform, understood, and upheld in precisely the same sense, in all sections of the Union.

The Republican is the only party which has not made bargains and coalitions to cheat the people with double-faced tickets, and electors representing diametrically opposite principles.

The Republican is the only party whose electors are certain to vote for its candidate under any and all circumstances.

The Republican is the only party that tolerates no disunionists in its ranks, North or South, and all of whose members promise implicit deference to the will of the majority, constitutionally expressed.

In short, the Republican party is the only one that takes a straightforward course in this canvass; that does not seek to cheat, to deceive, or to intimidate the people. Those who vote its ticket know precisely who and what they are voting for, and there is no other in the field, of which the same can be said.—Albany Evening Journal.

Comes Down.—The Constitution concludes that the election of Lincoln would not dissolve the Union, but might excite to an unprecedented degree the apprehensions and indignation of the South.

The Valparaiso (Indiana) Republican says that 55 foreigners took out their "free papers" in that place, a few days ago, and that 51 of them will vote for Lincoln.

THE COMING MAN.

When first Cæsar the dictator gave,
That slavery leads the van
Wherever he goes, and where may move,
Where was the coming man?

When Union-curses, great and wide,
Fired the coming man;
With shouting "God is coming!"
The coming man was—where?

When "ruthless hands" the contract tore,
And slavery groans
The coming man was—where?

Conspicuous stalks the halls of State,
Justice is closer here;
The coming man was—where?

"Put thy own shoulder to the wheel,"
The ancient sage said;
Forth without words, spasmatic mail,
Bring out the coming man!

He comes—joy brightens every eye,
As from his prairie home,
Responsive to the People's call,
The coming man is come!

Peter Rugg.

There is an old New England story of one Peter Rugg, who, at some period of his career, had sold himself to the devil at the price of the promise of enormous wealth. Whether the money was ever received we do not remember; but ever since Peter Rugg has been driving through the rural districts of New England, in an open gig, with his little daughter shivering beside him, always driving a black horse of remarkable swiftness, inquiring the way to the nearest town, always in pursuit of somebody he could not find, and always pursued by a stupendous thunder storm, which breaks upon the heads of the devoted travelers before they are out of sight.

Judge Douglas is the Peter Rugg of politics. Far be it from us to insinuate that he has sold himself to the Evil One at any price, but, like Peter Rugg, he is hurrying all over the country as if the devil were after him, turning up always in the most unexpected places, seeking everywhere for his maternal relative, whom he cannot find; never able to stop long enough to do anything but to make "a few hurried remarks" upon the prospect of stormy weather rolling up behind him, and in which he is sure to get such a drenching as never was; and always by his side sits the cheerful Mrs. Douglas, who, like Peter Rugg's daughter, turns a bland and smiling face to the anxious crowd. Only a day or two ago the Judge was here, assisting in helping out the cold victuals to the hungry crowd at Jones' Wood. To-day we hear of him at Elmira, with his faithful companion by his side, stopping an hour or two to institute inquiries as to the nearest way to an anxious parent, shaking his head portentously at the black cloud he is trying to escape, and sure to depart presently on his fruitless search in that direction where he is least likely to be successful, to turn up anew in some unexpected quarter, and to indulge again in a few remarks upon the political weather.—We are fearful that he will never come in or out of the rain, and that he will never find his mother.

Tradition says that one frightful night of thunder and lightning and storm, the good people of a quiet neighborhood in Boston were awakened by terrible screams of agony, and those who dared to look out of doors saw the devil dragging off poor Peter Rugg by a golden tooth which he had given him. Perhaps at no very distant day the Judge will disappear with one prolonged and agonizing howl over Squatter Sovereignty, the possession of which he once hoped would give him all that his ambition ever longed for.—N. Y. Tribune.

COMING OVER BY HUNDREDS.—Fusion, bargain and sale, miserable trades, and cash transactions, are doing their perfect work of opening the eyes of electors, and sending them by hundreds into the Lincoln ranks. The following changes en masse meet our eyes in to-day's exchanges:

In Keosauqua, Essex county, two hundred and eight Americans publish a manifesto, coming out for Lincoln, and entering a manly protest against the Brooks-Conger fusion.

In Bethlehem, Albany County, forty-three German Democrats give in their adhesion to Lincoln over their signatures.

In this city, the process of change amounts to a revolution, especially in the German wards. The constant accosts amounting to scores daily, to the Wide Awake organization, now come almost entirely from the Democratic ranks. The lantern, the hat and the caps are made the evidences of the new and living faith.—Buffalo (N. Y.) Commercial Advertiser.

SEWARD ON LINCOLN.—Those who think Mr. Seward an indifferent supporter of Abraham Lincoln, will find something of interest in the following extract from Mr. Seward's speech at Detroit:

"To-day the young men of the United States are for the first time on the side of freedom against slavery. [Great applause.] Go on then and do your work. Put this great cause into the keeping of your great, honest, worthy leader, Abraham Lincoln. [A voice.—"The irrepressible conflict."] Believe me, sir, when I say that if it had devolved upon me to select from all men in the United States a man to whom I should confide the standard of this cause—which is the object for which I have lived and for which I would be willing to die—that man would be Abraham Lincoln. [Great applause.]